AN Expoſtulatory LETTER TO THE AUTHOR Of the Late Slanderous Libel Againſt Dr. O.

With ſome ſhort Reflections thereon.

Wo unto you when all men ſhall ſpeak well of you: for ſo did their Fathers to the falſe Prophets! Luke 6. 26.

It is enough for the Diſciple, that he be as his Maſter, and the Servant as his Lord: If they have called the Maſter of the houſe Beelzebub, *how much more ſhall they call them of his Houſhold?* Matth. 10. 25.

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ERRATA.

PAge 3. line 28. for *of ſuch Circumſtances, as Chriſt himſelf has Inſtituted*, read *of ſuch Circumſtances, as neceſſarily attend ſuch Ordinances, as Chriſt himſelf has Inſtituted*: pag. 5. lin. 11. blot out *with*: pag. 8. lin. 9. blot out *the*.

SIR,

IT is our Authors happineſs in all his ſufferings from the virulent Tongues and Pens of malicious and cauſeleſs Adverſaries, that they rather ſeek, than find occaſion againſt him; Wherefore elſe, when concerned only to give your thoughts of his Books recommended to your peruſal, do you ſo ſoon forſake them, to reflect upon his Perſon, and thoſe actions in which they are not concerned; if your own brave Man, Biſhop *Saunderſon*, be to be credited; who tells you in the Sermon you recommended to me; *You ought not to have any mans perſon either in hatred or admiration; but to embrace whatever is conſonant to Truth and Reaſon, though* Judas *himſelf ſhould preach it; and reject what even an Angel from Heaven ſhall teach, if you have no other reaſon to induce you to believe it, but that he teach it.* And had you followed his advice, you might have had the reputation of a better Chriſtian, and a better Subject, than your Unchriſtian and barbarous dealing with the Doctor gives you. For to what end are thoſe ma-

ny groſs Calumnies wherewith you aſperſe him; but by wounding, as you think, his Reputation, to render, as you hope, his Excellent and Learned Writings, the leſs uſeful to the great Ends of Chriſtianity. And what have you done, by reviving (and that not without the higheſt Contempt to Authority) ſome obſolete occaſional paſſages, relating to former times, more than told the world, what few before but knew, That in the late unhappy differences amongſt us, Dr. *O.* ſided with the wrong Party; So did many more, whoſe endeavours to ſupport it far exceeded his; who are not therefore the leſs faithful and Loyal Subjects now: But to what degree of partiality will not envy and malice carry a man? The reſt of your great Atchievements, what are they other than as you tell us from Mr. *Hales*, *To daub with the* Doctors *Writings, as Chymiſts do with natural Bodies; torturing them to extract that out of them, which God and Nature never put in them.* Of which unhanſome and diſ-ingenious dealing, the firſt paſſage that incurs your diſpleaſure, is an evident and pregnant inſtance; And that is, the Doctors affirming, that this Principle; *That the Church has power to Inſtitute and Appoint any thing or Ceremony belonging to the Worſhip of God, either as to Matter or to Manner, beyond the orderly Obſervance of ſuch Circumſtances as neceſſarily attend ſuch Ordinances as Chriſt himſelf has Inſtituted; lyes at the bottom of all the horrible Superſtition and Idolatry, of all the Confuſion, Blood, Perſecution and Wars, that have for ſo long a ſeaſon, ſpread themſelves over the face of the Chriſtian World*, &c. I ſhall not here ſtand to diſcuſs this Principle; of which you have the Doctors thoughts: But by what Logick do you conclude thence; that he makes all that have, or ever had any other, *to be a pack of formal rotten Reprobates; and the Books of Martyrs, to be Books of Impoſtors?* But theſe are ſome of the many Ingenious and Candid Inferences, wherewith your luxuriant Wit and Fancy abounds. But though I will not, as I told you, ſtand now to examine this Principle; I ſhall yet recommend to your more ſober

ſober and calmer thoughts, theſe following Conſiderations.

Whether to allow unto men a power to Inſtitute and Appoint ſuch and ſo many Ceremonies, in the Worſhip of God, as they ſhall judge neceſſary or Convenient for the Decent and orderly performance thereof: Be not to open a door, to all the Superſtition, Idolatry and Will-worſhip, they, under pretence of Order and Decency, ſhall think fit to introduce into the Worſhip and Service of God?

Whether all thoſe Ceremonies removed out of the Church by our firſt Reformers, as uſeleſs and burdenſome in the Worſhip of God; may not by others of a contrary perſwaſion, who judge them rather to conduce to the decent and orderly performance thereof, be as well reſtored upon theſe pretences, as others of a like nature, have upon the ſame pretences, been ever ſince continued amongſt us?

And Laſtly, Whether any Judicious Chriſtian, or Rational man can believe, That Jeſus Chriſt who came to take away the yoke and burden of Jewiſh Ceremonies, appointed by God himſelf; ſhould give power unto men, to inſtitute in their room, ſuch others as they ſhould think good? And yet ſo it muſt be, *If the Church have a Power to Inſtitute and Appoint any thing or Ceremony belonging to the Worſhip of God, either as to Matter, or to Manner, beyond the orderly Obſervance of ſuch Circumſtances, as Chriſt himſelf has Inſtituted:* For what elſe ſhall bound the Wills of any, from running into that exceſs which ſome have done; if they ſhall judge or fancy their Superſtitious Obſervances to render the Worſhip of God more decent? And then, forſooth, they have a Text to warrant them; *Let all things be done decently and in order.* But this Text will neither warrant nor countenance ſuch Impoſitions or Practices: And I wiſh you, or any of your Tribe, would give us but one Inſtance of the Apoſtles, or Primitive Chriſtians for ſome hundreds of years after them; enjoyning or uſing any one Ceremony

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in the Worſhip of God, for the decent and orderly performance thereof, or having reſpect unto any one Circumſtance for order or decency ſake; beyond the orderly Obſervance of ſuch Circumſtances as neceſſarily attended ſuch Ordinances as Chriſt himſelf had inſtituted: and yet I cannot perſwade my ſelf, but that they very well underſtood this Text, and were no leſs careful to do their duties; which they did not conceive to lye in the Obſervance of ſuch Ceremonies, as are now, by ſome, made the only matter of Order and Decency: If therefore there be no Apoſtolical Precept, nor Practice of the Primitive Church to warrant nor countenance, this Principle, which has all the Evil Conſequences before mentioned evidently attending it: The Doctor may poſſibly have more to ſay in behalf of his Aſſertion, than you, with all your Abettors, ſhall ever be able to object againſt it: It may not therefore be guilty of that Falſhood, Sedition, Uncharitableneſs, Impudence and Pride; you too impudently and arrogantly charge it with. But, *Audaciter Calumniari*, is the Devils Precept; and you have ſhewn your ſelf an apt Scholar in the practice of it; your whole Diſcourſe being ſuch a *Rhapſodie* of manifeſt Slanders, falſe Aſperſions, and groſs Calumnies againſt the Doctor, and even againſt Truth it ſelf; as are hardly to be parallel'd on this ſide Hell; or were ever belcht forth by any one who held not ſtrict Communion with it. (I do therefore the leſs wonder at your Atheiſtical deriding of *Communion with God*; and ſcoffingly mentioning of it throughout your Pamphlet.) But yet, methinks, though all other Conſiderations were too weak to reſtrain your malice from venting it ſelf againſt the Doctor in this Unchriſtian and barbarous manner; your great Vaunt of Loyalty to His Majeſty, ſhould in prudence, if not in duty, have kept you within the bounds of his Laws; and have ſilenc't you, at leaſt in thoſe things, He hath been pleaſed to bury in Oblivion: A due regard unto which, will carry me over the greateſt part of your Libel; in which

which yet, were it lawful to examine, what may not innocently be remembred, it were not difficult to ſhew your diſhoneſt and diſ-ingenious dealings with the Doctor, by undue Inferences and Concluſions, repreſenting him the Author of thoſe Aſſertions, which are the products only of your malice: and ſometimes again, by leaving out the Context; or reciting an imperfect period; you deal with him, as he did with *David*; who quoted part of the firſt Verſe, of the fourteenth *Pſalm*, to prove that he affirmed, *There is no God.* And with theſe, and with ſuch like honeſt and ingenious Artifices, you repreſent the Doctor to the world; as *Romes* Inquiſitors were wont to do Martyrs to the people; with Fiends and Devils painted on them; that ſo they might appear as hideous and frightful, as they would have them thought wicked and abominable.

But you tell me, Notwithſtanding His Majeſties Gracious Pardon and Act of Oblivion, the Doctor ſtill meditates Diviſion and Schiſm: This, indeed, if true, were more to your purpoſe than any thing you have yet ſaid. But you have ſo forfeited your Reputation; I can credit nothing upon your bare affirmation: you muſt therefore produce your Witneſſes, if you will convince me of it.

Enter Witneſs: Welcome Friend, What can you ſay as to the Doctors being guilty of meditating Diviſion and Schiſm, ſince the Act of Oblivion? *Lib. p.* 33.

And it may pleaſe you, Sir, all that I can ſay to it, is but this; There is a Catechiſm called, *A brief Introduction to the Worſhip of God, and Diſcipline of the Churches of the New Teſtament*; which the Doctor is ſhrewdly ſuſpected to be the Author of; but whether he be or no, I cannot ſay; nor yet that there is any thing Criminal or Erroneous in it. 1. Witneſs.

Is this all you can ſay?

1. Witneſs. Only this more, *He is ſuſpected likewiſe to be the Author of a Primmer for the Inſtruction of little Children.*

We are but little Inſtructed then by you: Where's your next? Enter ſecond Witneſs: Come nearer Friend; What can you ſay to the matter in queſtion?

2. Witneſs. An't pleaſe you Sir, I can ſay a great deal; *For the Doctor has* (for certain) *been fiſhing out the Kings Councils*; (but whether it were with a Net, or an Angle, that indeed, I cannot ſay) *and enquiring, Whether things went well as to his great* Diana, *Liberty of Conſcience: He hath been very inquiſitive likewiſe how His Majeſty ſtood affected to it: Whether He would connive at it; and the Execution of Laws againſt it: Who were or could be made his friends at Court; What Bills were like to be put up in Parliament: How that Aſſembly was united or divided, &c. and according to the Current and Diſpoſition of Affairs; He did acquaint his under Officers, and they by their Letters each Poſt, were to inform their Fraternity in each Corner of the Kingdom, how things were likely to go with them: How they ſhould order their buſineſs; and either for a time omit, or continue their Conventicles, &c.*

Here's a great deal indeed: But are you well aſſur'd of the truth of all this?

2. Witneſs. Well aſſured; Sure am I, as a man can be of any thing he dream't off, but laſt night.

That's well: But we muſt not here admit of dreams for evidence. Call therefore, I pray, the next. Enter third Witneſs: Aye marry, Sirs, his Countenance promiſes

promiſes ſomething extraordinary; What canſt thou ſay, honeſt friend, to the matter in Queſtion?

Zaye, I can zay ſomewhat, and that which I think will be to the purpoſe; and that is, That the Doctor hath written a peſtilent Book againſt the Pope. 3. Witneſs.

How know you that he writ it?

Know I that he writ it? Why he can't deny it, his Name is to't. 3. Witneſs.

But does he not therein, undermine the Kings juſt Authority?

Kings juſt Authority? None but a Natural ſure can imagine that, when 'tis licenc't by Publick Authority. 3. Witneſs.

You ſay well, Call the next.

Nay, I beſeech you, Zur, hear me out. 3. Witneſs.

I thought thou hadſt done.

Done, I think we ſhall ne're have done, there is ſuch doings among them; for as I told you, Zur, the Doctor hath written ſuch a Book againſt the Pope, as would make any honeſt man forſwear ever having to do with him; and yet there is a Dignatary of our Church hath lately told us, *There is no poſſibility of ever reconciling our Diviſions, but upon ſuch a Principle as may ſerve to re-unite us with the Church of Rome.* Now I beſeech you, Zur, does not the Doctor, in writing againſt this Union, meditate Diviſion and Schiſme? 3. Witneſs.

A Diſcourſe of the Forbearance, or the Penalties which a due Reformation requires. *Page* 33.

Nothing more evident: Produce but ſuch another Witneſs, and you have made good your accuſation: for

the Law requires two Material Witneſſes to convict an Offender; and this is but your firſt that hath ſpoken to the purpoſe. Call therefore your next: Enter fourth Witneſs: Come on friend, drive the Nail home now; What canſt thou ſay to the matter in queſtion?

4. Witneſs. An't pleaſe you, Sir, I am but a poor Countrey-man, and all that I can ſay, is but this; *That the Doctor hath poiſon'd ſome Countrey Juſtices of the Peace.*———

How! Poiſon'd them! This is the Meditating Diviſion with a vengeance; to divide Soul and Body: How many has he thus murthered?

4. Witneſs. He hath murther'd none, an't pleaſe you, Sir, but *poiſoned them with his pernicious Principles*———

There are then, no Juſtices of the Peace dead with his Poyſon?

4. Witneſs. Oh yes Sir, there are divers dead with it.

How! poiſon'd them, and not murther'd them, and yet dead! Surely friend, 'tis you that meditate Diviſion, who would thus divide us from our ſenſes.

4. Witneſs. An't pleaſe you, Sir, to underſtand the whole matter, *He hath poiſon'd them with his pernicious Principles, that ſo they might deſiſt from executing penal Laws againſt his Brethren:* and they are thereby become Civilly dead; having neither life nor motion in them, as to the execution of their Office.

If that be the buſineſs, truly Sir, you have produc't an excellent Witneſs againſt your ſelf: For inſtead of proveing the Doctor to meditate Diviſion; does he not tell you, he endeavoured the contrary? That there ſhould not

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be ſo much as thoſe Diviſions amongſt Neighbours, which their executing of Penal Laws upon one another, uſually cauſes: Nor yet that honeſt mens Eſtates ſhould be divided amongſt Informers, &c. So that 'tis very evident the Doctor did not herein meditate Diviſion.

But let us hear, Whether you are more happy in your next Witneſs. Enter the fifth Witneſs: Come near friend, What can you ſay to the matter in queſtion?

All that I can ſay to it, is, *That the Doctor by his laſt Book againſt the Eccleſiaſtical Polity, thought to have put a ſtop to the whole proceeding of the Parliament, and to have involved the whole Nation in Confuſion and Blood.* 5. Witneſs.

Thoſe were deſperate and bloody thoughts indeed. But what I pray, Was the Eccleſiaſtical Polity he writ againſt, Was it the Eccleſiaſtical Polity of the State?

Nothing leſs: But the Diſcourſe only of a Private Perſon; and he nameleſs. 5. Witneſs.

And did that Diſcourſe, think you, ſo ſteer the Parliament, that the Doctors Book againſt it, ſhould ſtop their whole proceedings; and involve the whole Nation in Confuſion and Blood.

So he thought. 5. Witneſs.

It does not appear, he thought the Parliament ſo much as influenc't by this Polity, and could not therefore think, whatever he ſaid againſt it, ſhould ſtop their proceedings: But ſome, 'tis evident, have high thoughts of themſelves, how low ſoever others may have of them; and like the Flie upon the Wheel, think they raiſe all the duſt about them: But their vanity muſt not prejudice the Doctors Innocency: Till therefore it do appear, that he had as high thoughts of this Sr. *Pol*, as he, Good man, it ſeems had

had of himself, or that he be proved so weak & unadvised, as by writing against a private Anonymous Author; to think to have put a stop to the whole proceedings of the Parliament, and to have involved the whole Nation in Confusion and Blood; such writing, no more makes him guilty of meditating Division and Schism, than the Wheel-barrows going to rumble to rumble, makes *John an Oakes*, to *Owe me Nine pence*.

But to dispatch this point, let's hear, I pray, your next Witness.

You have heard all.

Then all unbiassed and impartial Judges will conclude the Doctor as unjustly accused to meditate Division since the Act of Oblivion: As he is maliciously charged with any thing he did before it: But such is the intolerable Pride and Insolence of some Persons, they are not to be contradicted, but they strait way Rage and grow furious, foaming out their shame, and spitting out their venome against all opposers: Nay so barbarously Cruel are they, towards those, whose sufferings, had they any bowels of Compassion, would rather move their Pity, than their Spleen; that they cease not to load them with all the false and infamous aspersions, that even spight, rancour, and malice it self can invent: Neither is there any possibility of their ever avoiding these mens Reproaches: For when they patiently suffer themselves to be abus'd and injur'd; their innocency to be traduc'd; their reputations to be wounded; and their Persons to be revil'd and trampled on; Nay, even the Truths of the Gospel, for which they are more concern'd, to be derided and evil spoken of; Then, *Never any Cause in the world was more shamefully baffled and triumphed over, than this of Schismatical Nonconformity: Then in spight of Affronts and Provocations, it has found them a tame and patient People, that can Generously endure to see themselves smartly pelted for their folly*

Preface to *Eccl. Polity.* pag. 14, 15.

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and villany; and never ſo much as ſnarle or attempt to faſten upon thoſe Weapons that have ſorely bruiſed them.

And if at any time they are provoked to a neceſſary and juſt vindication of the Truth, and their own Innocency: *Then they are Schiſmatically Factious and Seditious: Diſturbers of Government; Affronters of Authority; and Contemners of Laws: Then they meditate Diviſion and Schiſm; and the involving of the whole Nation in Confuſion and Blood; and are like thoſe Beaſts and Birds of Prey, that having once taſted blood, will ſtill hunger and thirſt after more: Then they blow the Coals to keep the fire from going out: Then they are a kind of Creatures, that ſnarle though they cannot bite*: And what not? For what more eaſie than to find a Staff to beat a Dogg? And what more barbarous than thus to whip men till they cry; and then whip them for crying? Yet ſuch is the Noble and Chriſtian uſage, the preſent ſuffering Party receive from their Pious and Generous Adverſaries; who however they ſhall demean themſelves; are reſolved never to want matter of Exceptions againſt them: which rather than not have, they will Affront Authority; and violate all Laws both Divine and Humane: which you, Loyal Sir, who as you have been pleaſed to tell us, ſuckt in Loyalty with your Mothers Milk; ſhould yet, methinks, of all others have avoided.

See our Libeller, pag. 33. 35. 65.

And now, Sir, to Gratifie your requeſt; and ſatisfie my own Curioſity; I have prevailed with the Doctor, to inform me of the Truth of thoſe paſſages, he alone can ſpeak knowingly to; with ſome others I have not met with in his Books; which not having by me; I was impatient to be reſolved in: And that I may neither wrong him, nor you, in the account I am willing you ſhould have of them, you ſhall here have it as I received it from him himſelf.

And in requital, Let me requeſt of you, Kind Sir, to ſatisfie the world, with what Conſcience and Confidence you

you take upon you to be an Accuſer: *Qui alterum incuſat probri, ipſum ſe intueri oportet*: How then durſt you undertake this Employment?

You! who know your ſelf guilty of the blackeſt of thoſe Crimes you would fix upon the Doctor.

You! who are an Infamous Libeller of Perſons of the Eminenteſt Quality.

You! who make it your paſtime in moſt Companies where you come, to deride and ſcoff at your Reverend Dioceſan: particularly for asking you, when you came for his Inſtitution to the Living you now hold, as a Tryal of your Ability for the Work of the Miniſtry, and Cure of Souls you were then taking on you; *Why there were more Verbs of the third Conjugation, than of the ſecond?* with divers the like, as you have been pleaſed to term them, Impertinent Queſtions.

SIR,

SIR,

IT is upon your desire, and not in any compliance with my own judgement or inclination, that I have taken a little consideration of a late *slanderous Libel* published against me. I have learned, I bless God, to bear and pass by such Reproaches, without much trouble to my self, or giving the least unto others. My mind and conscience are not at all concerned in them, and so far as my Reputation seems to be so, I am very willing to let it go. For I cannot entertain a valuation of their good opinion, whose minds are capable of an impression from such virulent calumnies. Besides I know that there is nothing absolutely new in these things under the Sun. Others also have met with the like entertainment in the world in all Ages, whose names I shall not mention, to avoid the envy in comparing my self with them. I acknowledge that it is a Dictate of the Law of Nature, that where others do us *open wrong*, we should do our selves right, so far as we lawfully may. But I know also, that it is in the power of every one to forego the pro-

ſecution of his own Right, and the vindication of himſelf, if thereby there ariſe no detriment unto others. That which alone in this caſe may be feared, is leaſt offence ſhould be taken againſt my perſon to the diſadvantage of other endeavours, wherein I deſire to be uſeful in the world.

But againſt this alſo I have the higheſt ſecurity, from that indignation and contempt wherewith this *Libell* is entertained by all perſons of ingenuity and ſobriety. Not out of any reſpect therefore to my ſelf, or my own name (things of little or no conſideration in or to the world) nor out of a deſire that this Paper ſhould ever paſs farther, than to your own hand, and thence to the fire; but to give you ſome account of this *Pamphlet* whoſe Author it ſeems is known unto you, I have both peruſed it, and made ſome ſhort reflections upon it, which I have herewith ſent unto you.

The whole deſign of this Diſcourſe is, *per fas & nefas*, to endeavour the Defamation of a perſon, who to his knowledge never ſaw the Author of it, and is fully aſſured never gave him the leaſt provocation unto any ſuch attempt. For when I am told who he is, I am as wiſe and knowing unto all his Concernments as I was before. And yet it is not only my Reputation, but conſidering my preſent ſtate and condition, with the nature of his *Libellous* Aſperſions, my farther outward trouble in the world, that he aimeth at; from which he ſeemeth to be much diſpleaſed that I am ſecured by the Righteouſneſs of the Government, and Laws under which I live. Now however he pleaſed himſelf in this Attempt, yet there is no man but may give as tolerable an account by the Law of God, the Cuſtoms of civilized Nations, and in the eſtimation of wiſe and honeſt men, of *robbing* perſons on the High-way, and ſpoiling them of their Goods, as he can do of this undertaking. It is true! Some others have of late dealt not much otherwiſe with me, wherein how far they have ſatisfied themſelves and others,

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time will discover. But yet according to the present custom and manner of men, they may give some tolerable pretence to what they have done. For they sufficiently declare that they were provoked by me, though no such thing were intended; and it is abundantly manifest, that they had no other way left them to give countenance unto some fond imaginations which they have unadvisedly published, but by petulant reviling of him, by whom they thought they were detected. And such things have not been unfrequent in the world. But as for this *Author*, one wholly unknown to me, without the compass of any pretence of the least provocation from me, to accommodate the lusts and revenges of others, with that *unruly evil*, a mercenary tongue full of deadly poison, without the management of any difference, real or pretended, meerly to calumniate and load me with false aspersions, as in the issue they will prove, is an instance of such a depraved disposition of mind, such a worthless baseness of soul, such a neglect of all Rules of Morality, and Principles of humane Conversation, such a contempt of Scripture Precepts innumerable, as it may be can scarcely be parallelld in an Age, amongst the vilest of Men. Something I confess of this nature is directed unto in the *Casuistical Divinity*, or Modern Policy of the *Jesuits*. For they have declared it lawful to reproach and calumniate any one who hath done them an injury, or otherwise reflected on the Honour of their Society. And notable Instances of their management of this Principle, are given us by the ingenious discoverer of their *Mysteries*. But they alwayes require a previous injury or provocation to justifie themselves in this filthy kind of Revenge. And hereby is our Author freed from the suspicion of having been influenced by their suggestions. For he hath gone in a way whereon they never attempted to set a foot before him; and scorning a Villany that hath a President, he seems to design himself an Example in the Art of *Sycophantry*. However the same

Author hath directed men unto the best way of returning an answer unto false and calumnious Accusations, whatever be their occasion. For he tells us, that *Valerianus Magnus* an honest *Capuchin* Fryer, being so dealt withal by a *Jesuit*, made not any defence of his own Innocency, any farther than by adjoyning unto all the Instances of his Charge *Mentiris impudentissime.* And this you will immediately find to be the substance of that answer, which this Book deserves. For letting alide things relating to the former publick troubles and disorders in these Nations, from the venome of all reflections from whence, I am secured, by the Government, Law and Interest of the Kingdom, all which in this revival of them, are notoriously abused and trampled on, and there is no one thing charged on me in the whole Libel, but that either in the matter or manner of its Relation, is notoriously *false*. The task I acknowledge of making this discovery would be grievous and irksome unto me, but that I must not account any thing so, which may fall out amongst men in the world; and do remember him, who after he had done some publick services whereof others had the advantage, was forced to defend his own house against Thieves and Robbers.

The whole Discourse is a railing Accusation, such as the *Angel* durst not bring against the *Devil*, but such as hath many Characters and Lineaments upon it, of him who was a false Accuser and Murderer from the beginning. Neither is it capable of a distribution into any other parts but those of railing and false Accusations. And for the first, seeing he hath manifested his propensity unto it, and delight in it, he shall by me, be left to the possession of that Honour and Reputation, which he hath acquired thereby. Besides his way of managery hath rendred it of no consideration. For had it been conduted to the present Gust of the Age, by Language, Wit, or Drollery, it might have found some entertainment in the world. But downright *dirty Railing*, is beneath the *ge-*

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nius of the Times, and by common consent condemned to *Bear-Garden* and *Billinſgate*. His Charges and Accuſations, wherein doubtleſs he placed his principal hopes of ſucceſs, (though I much queſtion whether he knew what he aimed at in particular or no) may in ſo many inſtances be called over, as to diſcover unto you with what little regard to Chriſtianity, Truth, or Honeſty, they have been forged and managed by him. I ſhall begin with what he calls my *Practices*, and then proceed to the *Principles* he mentions, which is the beſt order his confuſed *Rhapſody* of ſlanders can be reduced unto, though inverting that which he projected in his Title. One of the firſt charges I meet withal upon the firſt Head, is pag. 9. That *I was one of them who promiſed* Cromwell *his Life upon his laſt ſickneſs, and aſſured him that his dayes ſhould be prolonged.* This I confeſs he manageth ſomewhat faintly and dubiouſly, the reaſon whereof I cannot gueſs at, it being as true as thoſe other *Tales*, in the report whereof he pretends to more confidence. And I have no anſwer to return, but that of the *Frier* before mentioned, *Mentitur impudentiſſime*, for I ſaw him not in his ſickneſs, nor in ſome long time before. Of the ſame nature is what he affirms, *pag.* 28. Of my being the Inſtrument in the *ruine of his Son Richard*, with whoſe ſetting up, and pulling down, I had no more to do, than himſelf. And ſuch are the Reaſons which he gives, for that which never was. For the things he inſtanceth in, were my own choice, againſt all importunities to the contrary; ſo that the ſame anſwer muſt be returned again, *Mentitur impudentiſſime*. Pag. 10. He charges me, that in *writing againſt the Papiſts, I reflected upon the Authority of the King, as to his Power in matters of Religion*, which he repeats again, *pag.* 34. and calls it a *covert undermining of the juſt Authority of the King*. Still the ſame anſwer is all that can be given. His Majeſties Supremacy, as declared and eſtabliſhed by Law, is aſſerted and proved in the Book he intends, *pag.* 404, 405, 406. Nor is there any word in

the places quoted by him in his *Margent*, that will give the leaſt countenance to this falſe calumny. Beſides the Book was approved by Authority, and that by perſons of another manner of Judgement and Learning, than this pitiful Scribler, who are all here defamed by him. *Pag.* 12. He chargeth me with *countenancing an Accuſation againſt the Reverend Biſhop of* Cheſter, *then Warden of* Wadham *Colledge*; which is a known Lye, and ſuch I believe the Biſhop if he be asked, will atteſt it to be. And ſo *pag.* 14. he ſayes, *I received a Commiſſion from* Oliver *to carry Gladium ferri*; but *Mentitur impudentiſſime*; for I never received Commiſſion from any Man, or Company of Men in this world; nor to my Remembrance did I ever wear a Sword in my life. His whole 34th Page, had there been any thing of Wit, or Ingenuity in fiction in it, I ſhould have ſuſpected to have been borrowed from *Lucian's Vera Hiſtoria*, concerning which he affirmed, that he wrote that which he had never ſeen, nor heard, nor did any one declare it unto him. For it is only a confuſed heap of *malitious Lies*, which all that read and know, laugh at with ſcorn. Such likewiſe is the ridiculous ſtory he tells, pag. 66. *Of my ordering things ſo, that Members of Parliament ſhould have a Book, which he calls mine, laid in their Lodgings by unknown hands*; whereof there is not any thing in ſubſtance or circumſtance that can lay the leaſt pretence to Truth; but it is an entire part of his induſtrious attempt to carry the Whetſtone. The ſame muſt be ſaid concerning what he reports of paſſages between me, and the then Lord Chancellor; which as I have good Witneſs to prove the miſtake that fell out between us, not to have been occaſioned by me, ſo I much queſtion, whether this Author was informed of the Untruths he reports, by *Doctor Barlow*, or whether ever he gave him his conſent to uſe his name publickly for a countenance unto ſuch a *Defamatory Libel*. It were endleſs and uſeleſs to call out, the remaining inſtances of the ſame kind, whereof I think there is ſcarce a Page free in his

his Book, unleſs it be taken up with Quotations. And I am ſure that whoſoever will give the leaſt credit unto any of his Stories and Aſſertions, will do it at the utmoſt peril of being deceived. And where any thing he aims at, hath the leaſt of truth in it, he doth but make it a foundation to build a falſhood upon. Such are his ingenious repetitions of ſome things I ſhould ſay, fourteen or fifteen years ago, in private Diſcourſes; which yet ſuppoſing them true in the terms by him reported, as they are not, contain nothing of immorality, nothing of injury unto, or reflection on others. Surely this man muſt be thought to ſtudy the adorning and freedom of Converſation, who thus openly traduceth a Perſon, for words occaſionally, and it may be haſtily ſpoken, without the leaſt injury to any, or evil in themſelves, fourteen or fifteen years after. And theſe alſo are ſuch as he hath taken up on meer reports, for I believe he will not ſay, that ever he ſpake one word with me himſelf in his Life. How any one can ſafely converſe with a Man of this Spirit and humour, I know not. I ſhall wholly paſs by his malicious wreſting and falſe Applications of the paſſages he hath quoted out of ſome things publiſhed by me; For as for the greateſt part of thoſe ſmall periſhing Treatiſes, whence he and others have extracted their pretended advantages, it is many years ſince I ſaw them, ſome of them *twenty* at the leaſt; nor do I know, how they have dealt in repeating their *Excerpta*, which with ſo much diligence they have collected; that they are ſeveral times wreſted and perverted by this malicious Scribler unto things never intended by me, that I do know.

One Diſcourſe about *Communion with God*, I find there is much wrath ſtirred up againſt; and yet upon the ſevere ſcrutiny which it hath on ſeveral hands undergone, nothing can be found to lay to its charge, but one paſſage concerning ſome differences about external Worſhip; which they needed not to have put themſelves to ſo much trouble, to have found out and declared. But as for this man,

man, he makes such inferences from it, and applications of it, as are full of malice and poison, being not inferior in those good Qualifications unto any of his other prodigious Tales. For from what I speak concerning the purity of Instituted Worship, he concludes, that I judge, that all who in the Worship of God make use of the *Common-prayer*, are not Loyal to Christ, nor have Communion with God, nor can promote the Interest of the Gospel; all which are notoriously false, never thought, never spoken, never written by me: And I do believe, that many that have used that Book in the Publick Administrations have been as Loyal to Christ, had as much Communion with God, and been as zealous to promote the Interest of the Gospel, as any who have lived in the world this thousand years. For men are accepted with God according to what they have, and not according to what they have not. The next charge I can meet withal in this confused heap, which is like the Grave, a place of Darkness without any Order, is no less than of *Perjury*. And this principally he doth on such an Account, as is not at all peculiar to me; but the Reproach he manageth is equally cast on the greatest part of the Kingdom by this publick Defamer. And I suppose others do, though I do not know the prudence of encouraging such a slanderous Libeller, to cast fire-brands amongst peaceable Subjects; and to revive the remembrance of things, which the Wisdom, Clemency and Righteousness of His Majesty, with, and by the Law of the Land, upon the best and most assured principles of Piety and Policy, hath put into Oblivion. And it also seems strange to me, how bold, he and some other Scriblers make, by their interesting the Sacred Name of His Majesty, and His Concerns in their impertinent squablings, as they do on all occasions. But such things are of another Cognizance, and there I leave them. What is peculiar to my self in this Charge, is represented under a double Instance; (1.) Of the *Oath of Canonical Obedience*, which I took and violated:

lated: and (2.) Of the *University Oath*. For the first, although I easily could return an answer unto the thing it self, yet as to what concerns me, I shall give no other, but *Mentitur impudentissimè*, I never took any such Oath. And for the other I doubt not to speak with some confidence, that the intention and design of the Oath, was observed by me with as much conscience and diligence, as by any who have since acted in the same capacity wherein I was at that time reflected on. And upon the provocation of this man, whoever he be, I do not fear to say, that considering the state and condition of affairs, at that time in the Nation and the University, I do not believe there is any Person of Learning, Ingenuity, or common Modesty, who had Relation in those dayes unto that place, but will grant at least, that notwithstanding some lesser differences from them, about things of very small importance, I was not altogether useless to the Interest of Learning, Morality, Peace, and the Preservation of the Place it self; and farther I am not concerned in the ingratitude and envy of a few illiterate and malicious Persons, as knowing, that *Obtrectatio est stultorum Thesaurus, quem in Linguis gerunt.*

But if all these attempts prove successless, there is that yet behind, which shall justifie the whole charge, or at least the Author in filling up his Bill, with so many prodigeous falsities. And this is my *blaspheming the Lords Prayer*, which is exaggerated with many tragical expressions, and hideous Exclamations; as indeed who can lay too heavy a load on so horrid a Crime. But how if this should not prove so: How if by all his outcryes he should but adorn and set forth his own forgeries? This I know, that I do, and ever did believe, that that Prayer is part of the Canonical Scripture, which I would not willingly blaspheme. I do believe that it was composed by the Lord Jesus Christ himself, and have vindicated it from being thought a Collection and Composition of such Petitions as were then in use among the Jews, as some

learned men had, I think unadvisedly, asserted it to be. I do and ever did believe it the most perfect form for prayer that ever was composed; and the words of it so disposed by the Divine Wisdom of our blessed Saviour, that it comprehends the substance of all the matter of Prayer to God. I do and did always believe, that it ought to be continually meditated on, that we may learn from thence, both what we ought to pray for, and in what manner; neither did I ever think a thought, or speak a word unsuitable to these assertions. Wherein then doth this great Blasphemy lye? unto two heads it must be reduced: (1.) That I judge not, that our Lord Jesus Christ in the giving of this Prayer unto his Disciples, did prescribe unto them the precise use or repetition of those words, but only taught them what to pray for, or how. Now although it may be this man doth not, yet all men of any tolerable Learning or Reading know, that this Assertion relating only to the different interpretations of one expression, indeed of one word, in one of the *Evangelists*, hath been owned and allowed by Learned men of all Parties and Perswasions. He may if he please consult *Grotius*, *Musculus*, and *Cornelius a Lapide*, to name one of a side for his information. But (2.) I have delivered other things concerning the use of it, in my Book against the *Socinians*. Whereunto I shall only say, that he who differs from others in the manner of the use of any thing, may have as Reverend an esteem of the thing it self as they; and herein I shall not give place unto any man that lives on the earth with respect unto the Lords Prayer. It is true, I have said that there were manifold abuses in the rehearsal of it amongst People ignorant and superstitious; and did deliver my thoughts, it may be too freely and severely against some kind of Repetition of it. But as for the ridiculous and impudent Charge of *Blasphemy* hence raised by this pitiful Calumniator, I am no way concerned in it. No more am I, with that *Lye* which hath been now reported to

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the ſatiety of its firſt broachers and promoters: namely, that I ſhould *put on my Hat, upon the Repetition of it*; It was as I remember about fifteen years ago, that ſuch a rumour was raiſed, by I know not whom, nor on what occaſion. It was ſomewhat long before I heard any whiſper of it, as is the manner in ſuch caſes. But ſo ſoon as I did attain a knowledge that ſuch a ſlander had been reported and ſcattered abroad, I did cauſe to be publiſhed in *Engliſh* and *French*, a declaration of its notorious falſity, in the year 1655. But ſo prone are many to give entertainment to falſe reproaches of them whom on any account they are diſpleaſed with, ſo unwilling to part with a ſuppoſed advantage againſt them, though they know it to have been put into their hands by the miſtakes, folly, or malice of others, that the ſame untruth hath been ſeveral times ſince, repeated and republiſhed, without the leaſt taking notice that it was publickly denyed, condemned, and the Authors of it challenged to give any tolerable Account of their report. Only of late, one *Learned Perſon*, meeting it a freſh, where its admittance would have been to his advantage, (namely Mr. *Durel* in his Anſwer unto the *Apology* of ſome Non-conformiſts,) had the ingenuity to acknowledge the publick diſclaimure of any ſuch practice ſo long ſince made and publiſhed, and thereon at leaſt to ſuſpend his aſſent to the report its ſelf. I am Sir, quite weary of repeating the Inſtances of this mans notorious falſhood and unjuſt Accuſations, I ſhall therefore overlook the remainder of them on this head, that I may give you one of his intolerable weakneſs and ignorance. And this lyes in his attempt to find out contradictions between what I have written in ſeveral places about *Toleration* and Liberty of Conſcience, *pag.* 67. For becauſe I ſay, that *pernicious Errors are to be oppoſed and extirpated by means appointed, proper, and ſuitable thereunto*; as alſo that it is the *duty of the Magiſtrate to defend, protect, countenance and promote the*

Truth, the man thinks that these things are inconsistent with Liberty of Conscience, and such a Toleration or forbearance, as at any time I have pleaded for. But if any man should perswade him to let those things alone, which either he hath nothing to do withal, or doth not understand, it may be he would accommodate him with a sufficient leisure, and more time than he knows well how to dispose of. His last attempt is upon some *sayings* which he calls my Principles, in the Representation whereof, whether he hath dealt with any greater regard to Truth and Honesty, than are the things we have already passed through shall be briefly considered. The first as laid down in the *Contents* prefixed to this sorry *Chapter*, is in these words; *That success in business doth authoricate its Cause, and that if Gods Providence permits a mischief, his Will approves it.* There are two Parts you see of this Principle; whereof the first is, that success will justifie a cause in business; that is as I take it any one; and Secondly, That which God permits, he doth approve. Now as both parts of this Principle are diabolically false, so in their charge on me also; so that I must betake my self again, to the Example of the Frier, and say *Mentitur impudentissime*. A Cause is good or bad before it hath success one way or other. And that which hath not its warranty in it self, can never obtain any from its success. The Rule of the Goodness of any Publick Cause, is the Eternal Law of Reason, with the just Legal Rights and Interests of Men. If these make not a Cause Good, Success will never mend it. But when a Cause on these Grounds is so indeed, or is really judged such by them that are engaged in it, not to take notice of the Providence of God in prospering men in the pursuit of it, is to exclude all thoughts of him and his Providence from having any concern in the Government of the world. And if I, or any other, have at any time applyed this unto any Cause not warranted by the only

Rule of its Juſtification, it no way reflects on the Truth of the Principle which I aſſert, nor gives countenance to the falſe one, which he aſcribes unto me. For the latter clauſe of this pretended Principle, that if Gods Providence permit a miſchief, his Will approves it, I ſuſpect there is ſome other ingredient in it, beſides Lying and Malice; namely *ſtupid Ignorance*. For it is miſchief in a Moral ſenſe that he intends, nothing being the object of Gods approbation or diſapprobation, on any other Account. It would therefore ſeem very ſtrange, how any one who hath but ſo much underſtanding as to know that this Principle would take away all difference between Good and Evil, ſhould provide himſelf of ſo much impudence, as to charge it on me. Another Principle in purſuit of the ſame deſign, he layes down as mine, *pag.* 48. Namely, *That Saints may retain their Holineſs in the Act of ſinning, and that whatever Law they violate, God will not impute it unto them as a ſin.* There ſeems to be two parts of this Principle alſo. The firſt is, That Saints may retain their Holineſs in the Act of ſinning. I know not well what he means by this part of his Principle, and yet do for ſome Reaſons, ſuppoſe him to be more remote from the underſtanding of it, than I am, although the words are his own. If he mean that the Act of ſinning is not againſt, or an impeachment of Holineſs, it is a ridiculous contradiction. If he means that every actual ſin doth not deprive the ſinner of all Holineſs, he is ridiculous himſelf if he aſſert that it doth, ſeeing there is no man that doth Good and ſinneth not. The framing of the laſt Clauſe of this Principle ſmells of the ſame Gask: and as it is charged on me is falſe. Whatever Law of God any man breaks it is a ſin, is ſo judged of God, and by him imputed ſo far unto the ſinner, as to judge him guilty thereof whoever he be. But God doth not impute every ſin unto Believers unto Judgement and Condemnation. And if he can underſtand any thing in the Books quoted by him, he will find that there is no more in

them towards what he reflects upon, but that God will by his Grace, preserve true Believers from falling into such sins, as whereby they should totally and finally lose their Faith, fall from Grace, and be cast out of Gods Covenant. This Principle I own, and despise his impotent, ignorant, and ridiculous Defamation of it. His third Principle is about *Praying by the Spirit*, which he chargeth at the highest rate, as that which will destroy all Government in the world. I know well enough whence he hath learned this kind of arguing. But I have no reason to concern my self particularly in this matter. The Charge, for ought I know, as here proposed, falls equally on all Christians in the world; For whether men pray by a Book, or without a Book, if they pray not by the Spirit, that is, the assistance of the Spirit of God, they pray not at all. Let therefore the Scripture and Christianity answer for themselves, at present in this charge, I am not particularly concerned. Thus Sir, I have complyed with your desire, unto a perusal of this confused heap of malicious calumnies, which otherwise I had absolutely in silence put off to the Judgement of the Great Day. It may be this Author hath scarce yet cast up his Accompt, nor considered what it is to lend his Fingers to others to thrust into the fire, which they would not touch themselves. For whilst they do, or may if they please, enjoy their satisfaction in his villany and folly, the guilt and shame of them will return in a cruciating sense upon his own understanding and conscience. When this shall befall him, as it will do assuredly, if he be not utterly profligate, he will find no great relief in wishing that he had been better advised; nor in considering that those who rejoyce in the Calumny, do yet despise the Sycophant.

FINIS.